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ABSTRACT

A source document, illustrated with many black and white photographs of tribe members and activities, provides a brief history of the American Indian tribes, now called the Flatheads, living on the Flathead Indian Reservation in Montana and describes some of their cultural traditions, particularly their ceremonial dances. The booklet traces the epidemics, wars, and treaties leading up to the concentration of the Salish, Pend d'Oreilles, and Kalispel tribes on the Flathead Reservation. The economic life of the Salish, involving food gathering and hunting habits, is described. Tribal leadership is discussed and the names of head chiefs until 1957 are listed. The coming of the Blackrobes (Jesuit priests) in 1820 and the subsequent growth of missions are detailed. Incidents in the Indian-federal government relationship dealing with treaties and the establishment of the reservation are related through anecdotes by tribal members. Descriptions of many ceremonial traditions and dances, including the memorial dances, canvas dance, scalp dance, lost article dance, war dances, round dance, prairie chicken dance, fancy dance, and snake dance, are provided. (NEC)

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A Brief History of the Flathead Tribes

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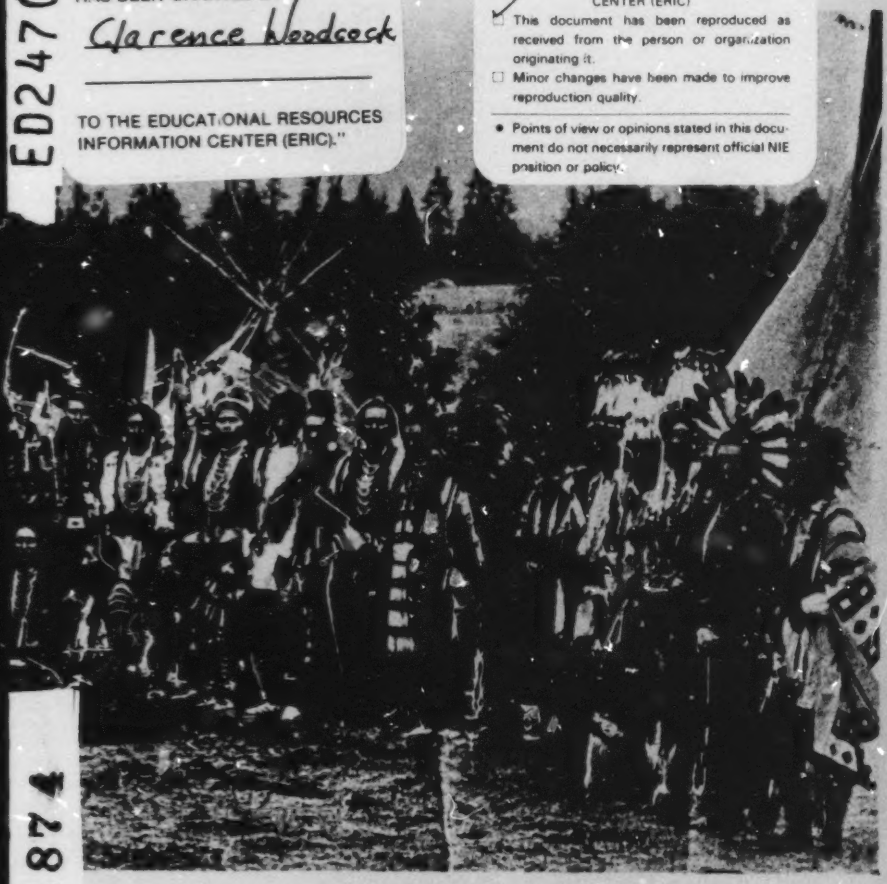

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A BRIEF HISTORY

of

the

FLATHEAD TRIBES

FLATHEAD CULTURE COMMITTEE

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THE FLATHEAD TRIBES

Pete Beaverhead tells us that at one time the Flathead, Salish, Kalispel, Spokane, Coeur d' Alene, the Shushawap, and Colville Indian were all one tribe speaking the same language. The tribe split up several hundreds years ago because food was becoming hard to gather as one big tribe. They then became several different tribes each with a little different language. In the immediate vicinity of today's Flathead reservation lived three main tribes according to Mose Chouteh --the Pend d'Oreilles, the Kootenais and a band of Tunaxen. The old people told Mose the Tunaxen lived near Moiese where they were plagued by smallpox until only a small band of about ten camps remained. Mose said they moved through St. Ignatius to the plains where they settled with another tribe.

The Salish had several large bands spread throughout Montana from the Bitterroot Valley to the Yellowstone. Epidemics and wars with the plains tribes led to the eventual concentration of the Salish in the Bitterroot Valley. Mitch Smallsalmon said that a band of Kalispel split from the Kalispel tribe in Washington and settled along the river near Perma and then at Camas Prairie. He says that the Kalispel Indians are what the white people call the Lower Pend d'Oreilles.

The tribes to eventually become members of the Confederacy made by the government treaty of 1855 were four. The Lower Pend d'Oreilles and Kalispels who made their homelands in Camas Prairie and St. Ignatius were the first two. They shared hunting grounds to the north with the Kootenais who were the third tribe involved. The Salish, the fourth major tribe, to become treaty participants were removed from their homeland after a long bitter struggle.

The white people now call all the Indians living on the reservation Flatheads. This probably started back in 1805 when Lewis and Clark were befriended by the Salish. Like typical white explorers, they thought the Salish were a tribe of Flatheads who lived on the Pacific coast and misnamed the Salish the Flatheads. The name has stayed with the tribes since.

Ellen Big Sam, Mary Ann Combs, Victor Vanderberg, Sophie Moies

From Tribal elder, Eneas Pierre, Agnes Vanderburg, Mitch Smallsalmon, Mose Chouteh, Pete Beaverhead and Pete Pierre, we have learned that for the most part the culture, food gathering and hunting cycles of the Salish, Pend d'Oreilles and Kalispels were very much the same.

The Economic Life of the Salish

The Salish and Kalispel quest for food began in the early spring with root digging and continued throughout the seasons. The primary food was the bitterroot or spatlem. This gathering of roots and berries by the women continued throughout the growing period. Other foods collected were camas bulbs, tree moss, onions, Indian potatoes, carrots and many other root bulbs and berries. In addition to food, many plants and herbs were collected for medicinal use. The men hunted and fished in the early spring. Root digging and berry picking continued in the early summer as did hunting and fishing for trout and salmon. Pete Beaverhead and Agnes Vanderburg comment that the quest for food was a continuous year round event.

Elxwa, Salish for the Camas Root

Sehc-lee, The Camas Flower

In the fall root digging was emphasized with picking of berries to supplement. The first berries picked were strawberries and service berries then the huckleberries, chokecherries, and hawthorne berries. The men in late fall, concentrated solely on hunting. The women spent this time drying meat and preparing the hides for robes or buckskins. The winter months were spent trapping for furs and sometimes fishing. This was the time when the women spent a great deal of their time repairing old clothing and sewing new garments. The elders of the tribe spent the evenings and nights relating coyote stories and stories about their ancestors to eager listeners both young and old. These narratives explained natural phenomena and illustrated moral principals to children.

In later years after the reservation was established, the favorite hunting grounds of Mary Finley's family were in the Swan Valley. Hunting permits were secured from the Indian Agents or the Beckwith Store before anyone went to hunt off the reservation. Pete Beaverhead also recalls many hunting trips across the mountains to the Swan Valley. The hunting grounds of other families were at various places on or near the reservation. The Smallsalmons hunted near Plains and in the Thompson River area. Eneas Pierre and Agnes Vanderburg tell stories of hunting in the Bitterroot and in the mountains near Frenchtown.

Isadore Three Woodcocks

Pete Beaverhead tells us the stories of buffalo hunting on the plains that he heard from his parents and grandparents. Early in the morning scouts went out to find a herd. If a herd was found they returned to camp. The chief by this time would have appointed a temporary hunting chief. The men would kill two, sometimes three animals from the buffalo herd. Blind Nose's parents and ancestors hunted on the plains and stayed from spring to late fall. This was sometimes an annual event for different members of the tribes. At times the neighboring Nez Perce or Coeur d' Alene joined these hunting expeditions. On the buffalo hunts there was always an extreme danger of Blackfeet or other plains Indians raiding the horses or attacking the party. Before they had horses and guns Flatheads hunted by surrounding or stampeding animals over cliffs. The buffalo was an inexhaustible source of food and supply for Flatheads.

Tribal Leadership

The hunt for buffalo and warfare with the plains tribes made life very hazarduous for the Flatheads. This was also an opportunity for the warriors to improve their wealth and social status. The Flatheads acknowledged wealth by horses, ample robes, food and clothing. The counting of coup ranked a high war honor for the Flathead men and this along with other factors determined the selection of a chief according to stories told by Pete Beaverhead.

Each tribe had a head chief, a sub chief, and several small chiefs. The head chief is said to have been the leader of the tribe but as a rule he consulted the other chiefs in matters of importance.

If the tribe divided, the head chief took charge of one part and the sub chief took charge of the other part. The small chiefs regulated the welfare of the camp, the safety and comfort of the people, and regulations regarding camping, firewood, horse herds, scouting, hunting and guards.

The head chiefs of the Salish were:

1. Čeɬəlʔs q̓eymí, THREE EAGLE, Chief about 200 years ago.
2. Kʷtiɬs q̓eymí, BIG EAGLE, said to have been the son of Three Eagles.
3. Kʷtiɬ Aatat, BIG HAWK, grandson of Three Eagles. He was chief when Lewis and Clark met the Salish.
4. Ečoswíš Səmxe, STANDING GRIZZLY, he died around 1839.
5. Xʷeɬx̌ácin, PLENTY HORSES, or VICTOR, he made a treaty with the United States Government in 1855.
6. Sləmxe Qoxʷq̓eys, SMALL GRIZZLY BEAR CLAWS, or CHARLO. He was chief until 1910. He was the last recognized chief by the government.
7. MARTIN CHARLO, the son of Charlo, he was chief until 1941. He was the last recognized chief by the government.
8. Kʷəɬq̓ʷeymtí, PAUL CHARLO, son of Martin. He was looked up to by his people as chief and the son of Chiefs until his death in 1957.

The Pend d'Oreille head chiefs were:

Ann Mary Pierre Cullooyah, Jerome Big Hawk

1. ALEXANDER, təmɬx̌ácin, NO HORSES. He was the chief who made a treaty with Governor Stevens.
2. MICHEL, PLENTY GRIZZLY BEAR, He was a small chief but was elected head chief when Alexander died.
3. N̓šalqən, John Peter MICHEL, son of Michel. Chief in 1909.
4. N̓q̓əɬčʔe, BIG CANOE, a sub chief when the treaty was made.

Early History of the Salish

Around 1820 a small party of Iroquois under Ignace La Mousse--Big Ignace as he was known by the local Indian people--reached the Flathead country, married and became members of the tribe. They taught the Flatheads about the medicine of the Blackrobes. The Flatheads recognizing the prophecies of one of their elders, Shining Shirt, made arduous efforts to learn more.

In 1831 the Salish sent four delegates to St. Louis to secure Blackrobes for their people. This first attempt was unsuccessful as two of them died while in St. Louis and two died on the way home. When the Flatheads learned the situation they sent two young French speaking Iroquois who got promises from the Bishops to send Jesuits in the following years. After waiting 18 months a third delegation was sent but they were killed by Sious while enroute. The fourth delegation sent in 1839 succeeded when Father Desmet received an assignment to establish a Mission among the Flatheads.

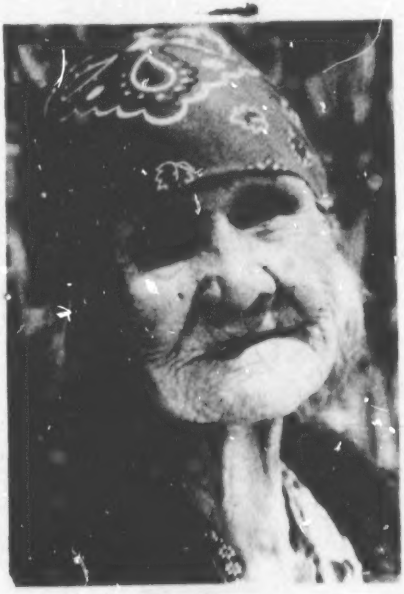
Mary Finley Nile's grandfather, Eneas, was with this group. She was told that when her grandfather died some months after returning his legs were still swollen from the poisoning incurred in the long marches through the prickly pear. One of his companions and one priest were killed by hostile tribes but her grandfather lived to finish the journey and help in the building of St. Mary Mission at Stevensville.

Mary Niles

This fulfilled the vision of Pete Woodcock's and Agnes INcashcla's great-grandfather, Shining Shirt, who was told, "When you grow up there will come men wearing long black dresses. They will teach you about ?Amotqan, the good spirit who sits on top, and about ?emtep, the evil one who sits at the bot om. From them you will learn to live your life on earth."

Father Desmet then began to work with the Flatheads. St. Mary's Mission, the first in Montana, was established in 1841 on the Bitterroot Valley.

The priests taught the Flathead religious teachings along with farming, milling, carpentry, and other skills. The Chief, Big Face, or Standing Grizzly Bear, worked arduously with the Jesuits as did his nephew, Victor, in learning the religion and in encouraging their people.



Agnes Woodcock

In 1845 the St. Ignatius Mission was located on the Kalispel Indian Reservation at Usk, Washington but was moved at the request of the Indian people to the present St. Ignatius Mission, sənyelmən, the old winter camp of the Kalispel and Pend d' Oreilles.

The Mission started to grow. Flour and saw mills and schools for the Indian children were soon erected. The Sisters of Providence who began a girl's school arrived in 1864. An agricultural and Industrial arts school for boys was built. Several years later the schools were destroyed by fire. This didn't discourage the efforts of the missionaries. In 1890 the Ursuline Nuns arrived and began a kindergarten which later expanded into a grade school and a high school. This Sisters of Providence then began devoting their time to medicine. They eventually operated a hospital.

The Ursulines were forced to close the Mission boarding school in the 1960's but continued operation of a day school until 1972. The Sisters of Providence operated a hospital until 1976.

After the arrival of the Blackrobes among the Flatheads, the United States Government contacted the three tribes asking for a treaty council. In 1855 Isaaac Stevens met with the Chiefs of the Salish, Pend d'Oreille, and Kootenais at Council Groves near Missoula for treaty negotiations. The head chiefs there were Victor, Chief of the Salish, Alexander, Chief of the Pend d'Oreilles, and Michel Chief of the Kootenais. R. Ignatius Burns reports in "A Jesuit at the Hellgate Treaty of 1855," Mid-American Historical Review, April 1952, that the Lower Pend d'Oreilles did not participate in the treaty.

The treaty council met in July. Stevens wanted the three tribes to live on one reservation. Victor did not want to live on Pend d'Oreille land. Alexander and Michel wished to stay near St. Ignatius. After much deliberation an agreement was reached for the Pend d'Oreilles and Kootenais to stay on the Jocko Reserve. Victor's band would not move until the President made a survey of the two reservations.

The Salish continued pursuing their livelihood and journeyed east to hunt buffalo. Tony Charlo, the Great-grandson of Victor, said that during one of these trips Victor was killed while in battle with one of the plains tribes. He was buried there on the plains with no marker because his people feared the enemy would molest his grave if they knew its location. The Salish then chose Charlo, Victor's son, to be their next chief.

Charles Jones was appointed Indian agent and because of pressure from the whites in the Bitterroot Valley, a council meeting was conducted with the Salish. He wanted them to become citizens of the United States and take lands under the Homestead Acts. Arlee and Joseph Ninepipes, both sub-chiefs under Charlo, thought that moving to the Jocko might be better. Charlo refused to move.

Governor Potts asked the President to order a survey in compliance with Stevens' treaty and order the removal of the Salish from the Bitterroot. President Grant then issued an executive order on November 14, 1871 for the removal of the Salish to the Jocko reservation. Congress appropriated money to pay for the removal and to compensate for improvements the Salish had made on their land. It also provided for the survey of the Bitterroot above the mouth of Lolo Creek and provided that any Indian head who renounced his tribal relations might select land to be patented in his name.

In August the Salish chiefs met James Garfield who was empowered to negotiate a contract with the Flatheads for their removal. After a couple of days of discussion Garfield invited the Chiefs to inspect the Jocko with him. Garfield learned after their visit that the Bitterroot Chiefs were divided on the question of removal. Garfield then drew up a contract, had it translated, and Arlee and Joseph signed with their marks. Charlo refused. Garfield thought that Charlo wanted to talk further with his headmen at home.

Arlee and Joseph felt that if preparations were made according to the contract, Charlo would finally consent to go with the tribe.

Spsa Finley

Garfield then put his understanding in writing for the territorial superintendent which said, "In carrying out the terms of the contract made with the chiefs of the Flatheads...I have concluded after full consultation with you to proceed with the work in the same manner as though Charlo had signed..." When the contract was printed in the commissioner's annual report Charlo's mark appeared as if he had signed the original.

When the report was printed it appeared as if Charlo had consented and signed the agreement. This apparent fraud caused the Chieftain to become further embittered against the whiteman who had taken his country and was making a strange life for him. Although all of this was going against Charlo he would not take sides when Chief Joseph asked him to join him in 1877.

Chief Charlot

In 1893 Senator George Vest and Martin McGinnis had another council with Chief Charlo. This time they invited him to visit Washington to talk over the matter. After the trip to Washington, Charlo still would not move but said he would allow any of his people to accept patents. Charlo was told he could live in the valley as long as he remained peaceful.

Arlee, who had been appointed Chief of the Salish on the Jocko Reservation died. Charlo's people were getting hungry. Finally on October 10, 1891 Charlo declared that the time had come. He called his people together, they prayed, and announced that they would go. Several days later following an all night feast, the Salish assembled at dawn, loaded horses and wagons and started for the Jocko reservation.

Mary Ann Combs remembers when they had to move. She said it was the government who made them move out, not the neighbors. When Charlo refused to give up his lands, he was told the soldiers would bring him if necessary. At first they had not believed they would have to go, and it was about two years before they were forced to leave according to a Char-Koosta article, Volume 5, Number 1?, by Don Matt.

She also remembers all the people crying about having to leave. They drug their teepee poles but not everyone used a travois to carry their things. All the farmer's fences along the way were old, wooden type fences. She remembers the spots where they camped. The first place was the other side of Missoula.

Charlo held prayer in the evening at camp. This helped relieve the agonized gloom that hung over the camp. They camped again on this side of Missoula near Schley. They stayed there for two more days at a place known as Two Creeks in Salish.

Two people were hurt during their journey. Louise Lumpry, wife of Joe, fell when her horse spooked. Her hip was broken and she was left crippled. Another man fell near Schley and suffered a broken shoulder blade. He came out better.

Those people at the Jocko church saw shirtless braves in red war paint and best tribal dress galloping up on swift horses. They were firing their rifles in the air and singing. The women came behind crying. The Reverend Phillip Canestrelli got all excited thinking they were under attack.

Mary Ann's future husband, Louis Combs, was there among the crowd awaiting Charlo's arrival. Being young, he panicked and tried to run and hide, but he was stopped and calmed by a woman who was a sister to the chief of the reservation band.

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Mary Ann and Louie Combs

Mary Ann felt they were well received by the people on the reservation. The government, however, failed to come through with the promised house for those making the move. Five buildings were built near the Jocko Church for the leaders, but Mary Ann's father was among those left without help. One of her biggest complaints about the way the government handled things here on the reservation was they they evicted Charlo's widow from her home after he died.

When the Salish were put on the reservation, the whites felt that the Indians occupied far more land than they would ever use. Ronan, a friend of the Indians and the Indian agent, at the time, died. Following him Carter was appointed agent. In 1897 a new agent, W. H. Smead was appointed. A commission was appointed by the government to negotiate with the Indians to sell part of their reservation. Charlo said he would not sell a foot of land. Isaac Big Knife, Chief of the Kootenais, wanted to know about the boundary lines and said they had better hunt some people who wanted money more then they did. Louison, a tribal leader of the Pend d' Oreilles, stated he wanted to go to Washington. Charlo forbade his people to discuss any sale.

A national policy had been established for opening reservations to whites. Joe Dixon introduced a bill to Congress in 1903 to allot lands to the Indians and open the remaining lands for settlement. Congress passed the bill in April 1904. The Indian office sent an agent to enroll tribal members. The agent gave Indians new names because the commissioner said for the Indians to adopt family names like the whites.

Louie Nine Pipe, Paul Charlo

After a year the agent submitted his final enrollment of 1,656 persons. The lists were reviewed and found that the Camas Prairie Kalispels, Lower Pend d' Oreilles, were not enrolled. A new enrollment was made and completed in 1905. This enrollment named 2,133 persons. There were 640 Pend d'Oreilles, 557 Flatheads, 556 Kootenais, 197 Lower Pend d'Oreilles, 135 Spokanes, and 48 from other tribes.

Chief Charlo was making every effort possible to get the government to stop forcing the Indians to become white men. He journed to Washington in 1905 and in 1906 sent Antoine Moiese and Alicot to President Theodore Roosevelt to halt allotments. They failed to change the government's decision.

Despite petitions, trips to Washington and persistent opposition, allotment of the reservation closed on September 1909. A series of amendments to Dixon's Act to open the reservation reserved land for tribal uses, for townsites, for power installations, and for a naticnal bison range, and electric generation and reservoir sites.

On July 14, 1909 the Flathead was opened for settlement. As the appraisers worked Qeyqeyšî, Charles Mollman, and Sam Resurrection were working gathering signatures from the Indian people protesting the opening of the reservation.

On January 10, 1910 Chief Charlo died. Martin was elected to replace him as Chief. Fifteen days later, the federal government announced that the lands would be opened to entry by whites on April 1, 1910. Approximately one million acres were opened. Soon after President Taft signed a bill authorizing Indians to sell their allotments making more land available to whites.

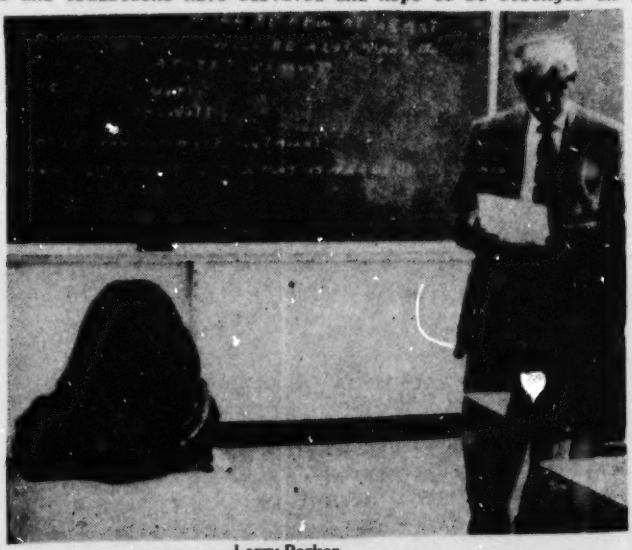
Pete Beaverhead recalls that day. He said, "All of a sudden one day a paper came up. A picture on a post card of a whiteman and two Indians were on it. They had the names of Joe Dixon and the Indians, Ču Nemíči and his wife. He wasn't a Chief or boss and had no business here. He was good for nothing but the whiteman, Joe Dixon, just used him and had him witness papers to open the reservation to settlers and to buy our land. This is when the white man moved it. They liked out mountains and the land." Even though Ču Nemíči's consent did not affect the opening of the reservation the Indian people felt that even some of their fellow tribesmen were against them.

Koostahtah

In 1935 Congress passed an act called the Indian Reorganization Act allowing Indians the option to incorporate and govern themselves through a tribal council. A business committee had formed and pushed the tribe into incorporating under this Act. This act also disolved chieftainships. Martin Charlo, chief of the Salish and Chief Koostahtah of the Kootenais were to become honorary members of the tribal council and upon their deaths the tribes would have no more chiefs. The chiefs of Pend d'Oreille and Camas Prairie Kalispels were not named.

From that time on the Indian people's numbers have dwindled and the culture and traditions and language have withered. Today, however, there is an attentive measure by the young people and by tribal leaders to revive the culture and the language. Many of our schools have Indian studies programs and our state has recognized in their constituation the unique heritage of the American Indian.

Although the past has been a long struggle for our parents, grandparents and ancestors, the Salish, Pend d'Oreille and Kalispel cultures and traditions have survived and hope to be stronger in the future.



Larry Parker

Dances of the Past and Present

Blind Mose and Agnes Incashola related to us information on how celebrations and dances were done around the turn of the century. The Culture Committee and Powwow Committee have used this information in helping with our current celebrations.

They said that Indian leaders would meet to discuss plans for the celebrations and to collect donations of cows and money. Baptiste Qeyqeyšĺ was looked up to among the Pend d' Oreilles as a leader. He, along with Joe Peone, Lome Joscum, Joseph Standing Grizzly, Ben Nenemay, Massayal, and Tom McDonald, Sr. were some leaders involved in preparations. Rations, camp sites, teepee poles, war dance chiefs, were all part of the preparations to be made and chosen.

The first celebrations were times of enjoyment. The opening event was a memorial dance to honor their dead. Following this the celebrations were opened for general entertainment and fun.

The canvas dance was usually the next dance done after the memorial if there was going to be a raiding party. The men would start early in the night and sing from camp to camp usually going until morning. Sometime during the night or morning the raiding party would leave. As the times changes for Indians, the canvas dance has become only a form of entertainment.

The next morning some people would get on their horses and parade around camp. Some would be fully dressed in dance outfits and horse trappings. That afternoon another parade would be held with row upon row of Indians on horseback singing their parade songs.

Arlee Charlo

A favorite form of entertainment at the early day celebrations was the reenactment of battles. Men would get together and plan the battles before hand. Sometimes, Agnes recalled, the spectators unknowingly became victims of the battles.

Sometime during the celebration, a scout would come riding into camp and the people would ride up to him. Someone would lay a blanket in front of him and hit him with a stick. The people would be standing in rows in front of him rocking from side to side as they were singing. He would then tell what he seen. This might have been an enemy, recounting a battle, or maybe he seen something being prepared for the celebration like the butchering of a cow. The people who had horses would get on and attack singing a battle song.

Joe Arlee, Sr. Mitch Small Salmon

Following the battles someone would come walking through the camp hollering. "Lend me your wives, lend me your daughters, lend me your grandmothers. We are going to scalp dance." The women would be told by their husbands and parents to go. They would all go to a certain camp to get their faces painted. They would be wearing men's clothing. During this time there were special songs for each event--while getting faces painted and while walking to the dance arena. The leader would then tell the ones to be first to make their rounds around camp. Off at another camp another group of women would leave. The first group of women by then had completed their round and were in the middle of the dance pavilion.

Sophie Three Woodcocks, Antoine Three Woodcocks, Mary Inhoostay - Three Woodcocks, Pete Sabine

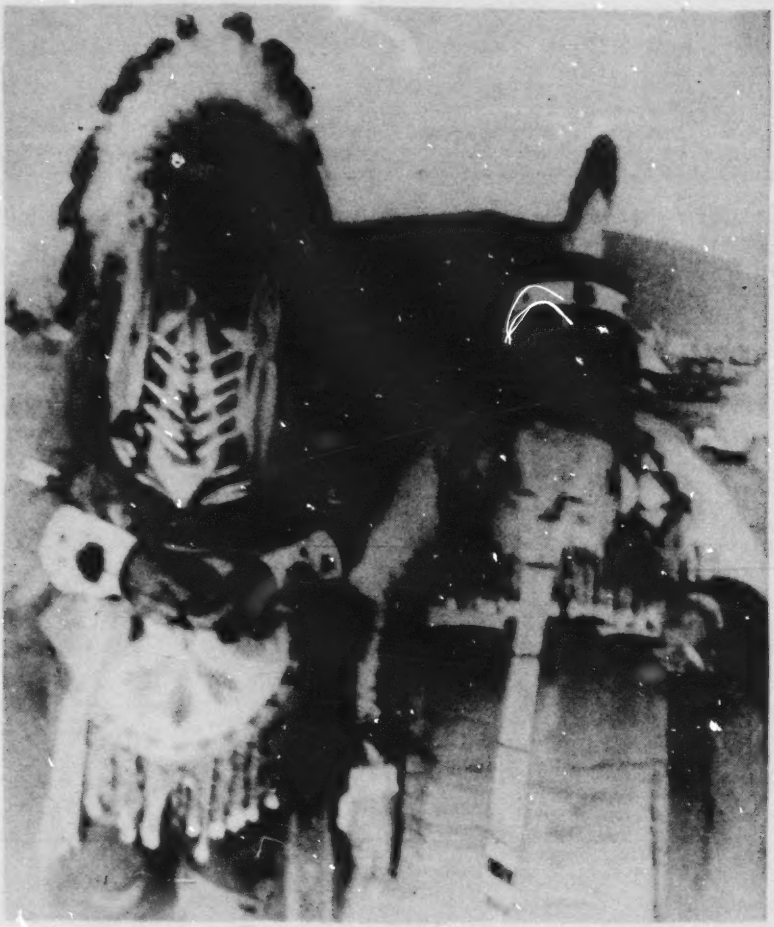
As all the groups of women got to the dance area the scalp dancing would begin. Sometimes during the dance some of the women would leave and return dressed in old ragged clothes with darkened faces. One of the women would be carrying a stick. They would go behind the drummers and stand there holding the stick above the men's shoulders. If she does place a stick on a man's shoulder then she becomes the man's wife. But if he should brush the stick off, then that would mean he didn't want her. Now when we do the scalp dance it is just a reenactment not a real marriage. After a few more songs then the one with the scalp would a make a round in the dance arena showing off his scalp and that would be all.

The lost article dance is another dance that would be done at the celebrations. A song was sung to gather the warriors who were to tell of their great deeds. In the dance, items were left on the ground. The dance ended when the warrior picked up the lost item. The warrior told of how he had taken certain items during battle. There were many stories told. When the stories were finished a certain song was sung to signify that the lost article dance had ended and the warriors would be escorted out of the dance circle.

In later years when a person finished telling his deeds, his relatives would throw in things -- blankets, shawls, money -- for a give away for visitors and friends. All day long, Agnes said, they would be giving things away.

War dancing would go on at the celebrations whenever no other activity was taking place. Each man had his own style of dancing. A great number of songs are sung for each war dance. There are fast and slow war dances. The older type of war dancing, as said by the elders, was done similar to the crow hop.

Pascal Charlo



Thomas and Louise McDonald

The round dance which is sometimes called a circle dance is a social and happy dance because it is meant to get everyone to participate. The gift dance was also done during the round dance. When one person wished to give a gift to another, he merely escorted the person inside the circle of dancers and began round dancing around the drum. when the song ended the gift was presented Generally announcements were made as to who gave the gift and to who.

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Many years ago a man resting in a field woke and heard singing near him. Very carefully he raised up and saw the prairie chicken singing and dancing in prayer. The man returned to his people and showed them how this dance was done. Consequently, the dancers strut around and show off as the prairie chicken. In later years the prairie chicken dance became a specialty and is used in competitions because of its different style of drum beat.

Loma

The fancy dance was introduced among the Flatheads through visits to other tribes. This very colorful and exciting dance is used in the finals of championship dancing. This attracts many of the younger dancers throughout the country to demonstrate their various steps and fancy movements. The dance judges have their work set out for them.

The snake dance is done to begin a war dance. It was led by a chosen man who gathered the dancers at a designated spot generally at the celebration chief's camp. The dancers danced in single file towards the dance area with the leader weaving and doubling back in a fashion of a snake. The drummers and singers followed the group singing the snake dance song.

The flag song was treated with respect. It is as important as the national anthem is to the non-Indian. The Indian flags were made of eagle feathers attached to a long staff or lance and was carried by great warriors. When he carried the Indian flag, he was well respected because he had earned each of the eagle feathers. The song was sung to open each performance.

Mitch Small Salmon

The home sweet home, a farewell song, is a closing prayer song which is sung at the end of the celebrations. As the celebration begins with a prayer, a prayer closes the celebrations for all visitors and travelers and that all might be together for another year.